

ROMAN CATHOLIC SYNODICAL ADDRESS.

On Sunday morning an address by the "Cardinal Archbishop and the Bishops of the province of Westminster, in Provincial Synod assembled," was read in all the Roman Catholic places of worship in the metropolis. This synod has recently held its sitting at St. Mary's College, Epsom, every bishop composing the diocese being present, and the address, which contains the result of its deliberations, is ordered to be read in all churches and chapels of the province.

The document, which is of considerable length, at the outset refers as a marked feature to the great increase in the representatives of religious orders, ancient and recent, which were present at the meeting, the return of the first and the establishment of the second class of institutions forming a motive for great encouragement. The deep debt of obligation which the faithful are under to their zealous clergy, who, by the sacrifice of their own time, honest recreation, and often, it is feared, their health, have been so exerting to procure for their flocks the spiritual graces which additional practices of devotion and increased church accommodation confer is then pointed out. The cordial co-operation of the two orders of clergy is next referred to. The time had now come, it was urged, when masses of evil had to be driven into by combined force; when the accumulation of vice and indifference in our great cities had to be broken up, piety, dissolved, and washed away, so as to pollute no longer the streets and highways, had to be collected and grown. Even in country places the quiet course of sound old Catholic traditions had often become almost stagnant, with little influence, little progress, and little feeling. It had become necessary that the application of some power was necessary for both. In the first, especially, the combination of an almost rude strength, concerted operation, and often long continuance was necessary to drive the weeds into the sea, and to clear the ground and harden it. And where could this be done, except in a body of men trained up to the work on a uniform plan, free from other responsibilities, and able to raise their voice with a new energy in every place where they visited? But men not harmonious in activity would, it is said, have been sufficient if it had not been well supported by the laity, who had always boldly come forward to assert the principles of their religion, and the claims of their Church, and to throw into the scale the weight of their rank, ancient descent, social position, and political influence, or for want of those, the weight of numbers and unanimity of voice. By these means their powerful committee had succeeded in maturing measures conferring important advantages on the people; their separate reformatories had been placed on a footing of equality with others, and their soldiers at home and abroad had secured to them the blessing of chaplains honourably appointed and treated as becomes their sacred office. The public demonstration of their "unanimity in Catholic efforts recently given by one of the most numerous and distinguished meetings for any religious purpose ever held in the metropolis, and the readiness with which they silence, the purpose of that assembly being the eternal interests of the outcasts of society, whom crime had thrust into prisons, or wretchedness had swept into workhouses. The work, however, was not yet complete, and the measures more unduly over the same footing as Protestants, in all that regards religious assistance and consolation; for since, professedly, the prison is now regarded as a place of reformation rather than of punishment, it can be doubted that the root of faith once planted in the heart and never totally destroyed by a career of vice is the best and often the only hold which later calls to virtue can seize, it stands to reason that Catholic delinquents, on being released, will be more ready to follow the path of duty, and to be carried away by the cry of education considered merely as a means of getting on in the world, and so do not perceive the evils of an erroneous, or, at least, of a less than sound, education. Hence the necessity of raising the poor from this spathy, it is suggested, that "the pulpit, the confessional, the domestic tract, and casual conversation should be brought to bear on this grave indifference. Clerical education, the very heart of the subject, touched upon, and the great want of increased means for training clergy to supply the necessities now so keenly felt among the Catholic population was dwelt upon with much force, and the necessity of the clergy to lose sight of their own wants, and to do their best to remedy it, so that recourse may not be had to the extent heretofore of obtaining a supply of Catholic missionaries from foreign sources.

The document then goes on to refer to the subjects which had occupied attention during the synod. That which takes the foremost place is the education of the poor, and the faithful are urged to make every possible effort to secure the education of the poor in regard to the subject of this subject a special motive of grief is the great, and perhaps growing negligence of parents in sending their children to Catholic schools, many allowing themselves to be seduced by the advantages of a more liberal education to heretical schools, or to be carried away by the cry of education considered merely as a means of getting on in the world, and so do not perceive the evils of an erroneous, or, at least, of a less than sound, education. Hence the necessity of raising the poor from this spathy, it is suggested, that "the pulpit, the confessional, the domestic tract, and casual conversation should be brought to bear on this grave indifference. Clerical education, the very heart of the subject, touched upon, and the great want of increased means for training clergy to supply the necessities now so keenly felt among the Catholic population was dwelt upon with much force, and the necessity of the clergy to lose sight of their own wants, and to do their best to remedy it, so that recourse may not be had to the extent heretofore of obtaining a supply of Catholic missionaries from foreign sources.

The Divorce Court is the next theme on which the synod has bestowed its attention, and the following reference is made to this subject in the address:— "Since we last addressed you synodically our country has added to its judicial institutions one concerning which we feel it our duty to instruct you. A new and important subject has been introduced, and the dissolution of marriage, under the name of the Divorce Court. We need not remind you, our faithful and dearly-beloved children, that such a tribunal can only have been established for those who hold marriage to be a mere temporal contract, dissoluble by the civil power, or who interpret Scripture on the subject in a manner totally at variance with the sense ever held by the one holy, catholic, and apostolic Church. But for you, the parents allowing themselves to be seduced by the cry of education, considered merely as a means of getting on in the world, infidelity is making 'havoc' among them—greater havoc than what sectarian attempts have ever effected." The Synod acknowledges with gratitude the increase of clerical machinery in the communion; the composition of the Synod itself showed this, exhibiting "a great increase in the representatives of religious orders." But it says that no growth of religious orders, no compactness of discipline, no ecclesiastical organization or machinery can prevent the latter evil. "Lectures, tracts, periodical literature, shallow science, works of fiction, and a thousand other means sedulously infuse the poison of infidelity into many unprepared by preservatives, unfurnished with antidotes." We are far from wishing to extract any theological triumph out of such confessions; we only notice them for the sake of observing how much honest communications are when they talk to themselves than when they talk to the world at large. The latter attitude always puts them in the still; the signal is given for making grand flourishes and drawing fine pictures, indulging in glowing prospects, and swelling the note of self-eulogy; it is all over with sobriety, and truth evaporates in a succession of phosphoric flashes. But when they have to exhort one another it is necessary to make some admissions. Here is an English Romanist communion's account of itself, which does not differ materially from the account which the Baptist communion, or the Independent communion, or the Wesleyan communion, or the Established Church, would give. All communions acknowledge that they cannot make their members do what they tell them; they all lament errors and

backslidings, they talk about the growth of a licentious spirit and the advances of infidelity. When Convocation meets this is very much its strain; the Methodist Conference and the Congregationalist Union talk much in the same way. The truth is that when we come to talk over the matter among ourselves we learn a lesson of sobriety, and find we have no infallible recipe for perfect success. All sects are apt to suppose that they are in possession of some secret which enables them to deal with error in a particularly masterly way. Other sects may suffer in the contest with infidelity, but they cannot; they can keep all their members together, and put truth forward in such a shape as to captivate the heart and forestall the approach of the enemy. The Roman Catholic infallible recipe for the protection of truth is compactness of external organization. We Protestants are told that we lose our men by our total want of this; that we are a confused, disorganized mass, which melts away because there is nothing to keep it together, and that that is the reason why so many Protestants turn infidels. But here is a confession on the side of the Roman Catholic that, somehow or other, all the compact organization of which he boasts is unequal to this task. This is an admission not the less valuable from being quite unconsciously made, that the human mind is not to be secured by any religious enclosure and barrier of institutions which you may erect around it. Put a certain idea into a man's head, and though he may be surrounded with walls of ecclesiastical brass as high as those of Babylon, the idea that has found an entrance into his mind annihilates these barriers in an instant; they vanish into space as an apparition, like the erections of magic, and leave nothing but earth and sky all around him, and a boundless plain for unbeliever to expatiate in. Keep that idea out of his mind, and he needs no compact external organization to make him a believer; he is a believer from within. The reason is that it is his faith that makes the walls, and not the walls that make his faith. Deprive the external enclosure of institutions by which he is surrounded of the support of the secret idea in his mind which gives them their substance and keeps them in their erect position, and they fall in a moment; they have no reality in themselves, they derive all they have from his faith. There are some persons who think that institutions can do anything, nor is this idea confined to the Roman Catholic communion; many a stanch Protestant thinks he can create Heaven knows what by means of Societies, Boards, and Committee-rooms, quarterly meetings, and monthly showers of circulars, that he can create faith, hope, and charity, spirituality, and anything that the Gospel wants. The Roman Catholic religion in his compact organization is only a form of this excessive belief in institutions. Even the Roman Catholic however finds out when he makes up his account that he has been deceived by it; he finds, as this Synodical Address admits, that infidelity's shaft is an invisible one, and that, while your adamant wall is opposing its entrance from without with stiff determination, it has made its way with wings of its own into a secret place within. This Address is an admission of want of power in the Roman system; it is a remarkable transition from the boasts of a perfect organization, and, *mutatis mutandis*, might stand for a report of a Methodist or Calvinist Conference as well as for the Synodical address from Oscott.

EDUCATION AND DEMOCRACY. (From the Times, October 7.) Sir John Coleridge in his speech at Exeter has put an important interpretation upon the Middle-class Education movement. From some causes or other which nobody can interfere with, these classes are rising to political power. "That being the case, then," says Sir John Coleridge, "give them a helping hand to reach what you know you cannot prevent them from getting, whether you help them or not. Do not look black at them; do not stand aloof in jealous suspicion and see them rising in spite of you, and therefore owing you a grudge, but assist them to the proper mode of rising; enable them to make that move with a good grace and with due preparation, which they are certain to make in some way or other."

"No one," says Sir John, "who has considered the history not merely of this country, but of Christendom in general for centuries back, can fail to perceive that there has been for centuries a gradual advancement towards the approximation of the different classes of society, and to the increasing power with regard to government of what are called the 'lower orders.' I am not, of course, going to express a political opinion here. I do not say whether it is better or whether it is worse, but it seems to me to be so orderly, to have proceeded so regularly, to have gone on so widely, I may say so universally, through Christendom, that I cannot but think we may trace in it the finger of Him who governs the world; and if that be so, I ought to say that it must be for good."

The river will flow on. If you attempt to stop it it will overwhelm you in ruin. If you neglect its course you may lose the benefits it might otherwise confer, but if you direct its course wisely it will be a source of fertility to the land through which it flows. This language, in which there is great wisdom, is a good specimen of the accommodating character of English society, of its powers of bending itself to circumstances, and of the discernment with which it catches the signs of the times and sees the turning-point which marks a movement as irresistible—a fashion of the hour, but part of the order of nature. In other countries the upper class has failed to see this mark, and has gone on intrenching itself in its privileges, and refusing to blend in the least with the mass; here it has not been so. We see a law of progress and we bow to it. It is the best policy to do so. Some persons will persist in thinking that every state of society which is a departure from the patriarchal type of the Government of an order is a corruption; but we see the will of Providence in the present as well as in the past. Nor can we wholly separate this democratic tendency in society, this law which is ever bringing the mass more and more forward and giving it weight in politics, from Christianity. Certainly heathenism never did anything of the sort. It is disgusting to observe the tone in which ancient writers—grand moralists, sublime philosophers—speak of the mass. They hardly acknowledge them to be men. They state not recognise a common humanity—a few statesmen and philosophers, with their chosen followers, talking lofty morality and metaphysics, or making speeches in assemblies—a few generals with laurels, Isthmian victors, an hereditary breed of citizens, gossiping in the forum, this is their world, this is humanity; all outside of it are slaves and barbarians, a little better than brutes. They form the agricultural stock of the world, and rank with cattle and farming instruments. Nobody but a citizen had a right to be virtuous; it was a piece of presumption if he was. The Gods did not care for morality in anybody but a Greek. It is astounding to see men of penetrating thought shutting their eyes

to the plainest of all facts—a common human nature, which all men possess alike. This was no secret, no tenet of a school, no Egyptian mystery; it was stamped in the plainest letters upon every human being in the world, yet they did not see it. It was Christianity alone which really practically revealed the fact that all mankind were one, and that human nature was the same in all. But this—if we may use a good word apart from its corrupting associations—this was substantially a democratic movement, and a very strong democratic movement. It was a step in the popular direction which never could be retraced.

The principle might take a long time in developing, but everybody must see that this new idea must work in this way,—that, as it leavened society, it must tend to bring out the mass, to bring it out of its outcast state into the bosom of the body politic, to lodge it fairly within the pale of the State, to give it rights, and to make a power of it. In this sense it is quite true to say that the genius of Christianity is democratic. It discards altogether that old aspect of the mass, that old impotence of supposing that a select clique, a peculiar race, is mankind. It annihilates this uppish, ridiculous inflation, the frivolity of the aristocratic dreamer: it scatters this miserable rubbish to the winds, and compels you, whether you like it or not, to acknowledge your fellowship with the crowd. Do you want to know where the favoured and sacred race is, it is there,—not confined to a portico or levee, or an assembly of notables, or a philosophy, or an order; but residing in what you please to call a herd, in a multitude, in the human mass. It allows no fine shrinking from this vulgar herd, it jams the foot against the wall, grinds his upturned nose to the respectful level, it takes the breath out of every puppy who thinks himself and his set the representatives of human nature, and it raises to nothing that true representative of humanity and heir of all its greatness and privileges—mankind itself.

The tendency of Christianity, we say, is, in this sense, democratic, and Sir John Coleridge appears to be of the same opinion. He tells us that the growth of popular power is a "Divine dispensation," that it is part of "the history of Christendom," and that "it must be for good." There are those who are led by a fastidious religious delicacy and refinement to keep up unconsciously the old impertinence of disowning the great human mass. "Odi profanum vulgus et arceat," they like certain fruits of Christianity very much, and most valuable fruits doubtless they are,—the humility, respect for proper authority, and self-denial, which are part of its code; they like humble minded widows and orphans, and the quiet, unassuming character of the agricultural poor, as part of its code. This is very right; but they forget that Christianity has not only its abasing, but its elevating side,—its elevating side ever now, and as regards the temporal position of classes; that it tells every single man that, as the possessor of a common human nature, he is as good as any monarch in the world; that it brings out the self-respect and independence of the human mind, the consciousness of its own dignity and high faculties, as well as its respect for others. If Sir John Coleridge had ever taken this one-sided view of the action of Christianity, he seems now to have emancipated himself from it. A man must be a very fierce democrat who would wish to go to all further in language than he does. He looks forward to the growth of popular power in this country, not to say over the whole of Christendom, as an ordinance of Providence which is certain to issue in good, and he advises us to prepare by education these rising classes for their new position, which the course of events will soon place in their hands.

FRANCE, ITALY, AND THE POPE.

(From the Economist, October 15th.) THERE are many signs that the Emperor of the French begins to feel himself powerful enough to shake off the predominant influence of the ultramontane party over his foreign policy. He has ventured to send an *avertissement* to the ultramontane *Univers*, which has hitherto, with perfect impunity, set an example of defiant insubordination to all the other newspapers of Paris,—an example which none of its contemporaries was ever permitted for a moment to follow. M. Louis Veuillot is now warned only for his first comments on French affairs in the *Cochin-China* it is true, but that able and scrupulous writer will not fail to recognise in the warning a clear intimation that, even on topics nearer to his heart, he will not be allowed to bid defiance to the Imperial policy as he has hitherto been accustomed to do. The speech of the Emperor at Bordeaux, is a still more explicit symptom of the same kind. The Cardinal Archbishop, obeying strictly the recent appeal of the Pope, had expressed to the Emperor significantly enough his prayer that "God may give you the means, as he has given you the desire, to remain faithful to that Christian policy [support of the secular power of the Pope] which has called down a blessing on your name, and which is, perhaps, the secret of the prosperity and the source of the glories of your reign;" and he concludes his dictatorial address by an appeal to the Emperor to remember his obligations to the Virgin Mary, to whom, it is intimated, he and his family owe "maternal protection," in favour of which he can repay only by his first comments on French affairs in the *Cochin-China* it is true, but that able and scrupulous writer will not fail to recognise in the warning a clear intimation that, even on topics nearer to his heart, he will not be allowed to bid defiance to the Imperial policy as he has hitherto been accustomed to do. 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As it was, the prowess of the horses belonging to the farmers and residents of the surrounding country, rather than of really trained racehorses, that was to be tested, a large number of which were mentioned, on their favourite tracks, [canterbury](#).

ning at the Weatherboard, together with thirteen horses ; and to crown our disasters on the mountains, filling up the chapter of accidents with the most melancholy events, it is with the utmost grief we have to record that the Rev. John Troughton was drowned last night in the River Lett, within a few yards of his own door, thus showing the truth that in the

be interred on Monday. I need scarcely add that it has cast a gloom on the whole of the residents in the district, by whom he was deservedly much respected.

LOWER MURRUMBIDGEE.

[FROM OUR CORRESPONDENT.]

CRUELTY TO ANIMALS.—I have lately seen two acts of cruelty practised towards dumb animals which reflect the greatest disgrace on the perpetrator of such deeds, and ought, if the persons could be discovered, to lead to their punishment under Martin's Act, if his act is in force in the colonies. In the first place a number of calves were found with their hoofs

that ambitious little town by about 400 horsemen and a corresponding number of pedestrians, who met them a short distance outside the town. During his stay his Excellency held a levee, and was entertained at a public ball. He returned to Brisbane in the Bredalbane river steamer. The heat of the weather prevents a

The great local event of the week has been the

about manning guns and fortifications and handling

1000



STRENGTHENING CHINA'S FRONTIERS.—We have the following from a Glasgow paper of the 12th inst. on a late date:—The operations of constructing the railway to the Chinese frontier at Port Dundas, in the province of Szechuan, are now successfully completed. It is well known that the Chinese frontier is the most exposed between the confines of the empire and the new leased territory, allowing it to remain in its own weight, without the protection of any strong fortifications. Only one draft was sent at a time, to guard against any sudden attack, and even the stability of the building, and by the aid of the weight of mortar was prepared for the superior unadorned weight to settle down upon a level surface, making a strong mortar, on different parts of the structure, which generally proved to be the strongest, and through half of the circumference, as well as those made nearest the ground, where the weight was greatest. We have to congratulate the proprietor and the architect, Macfarlane, architect, by whose advice this method was adopted, of the safety of their undertaking. The principal dimensions of the structure are:—Total height, 468 feet. Round masonry, 500 paces, 134 feet; outside diameter at foundation, 400 feet. According to calculations made by the architect, the building, independent of the additional force of the weight of sustaining with safety a lateral pressure of 160 tons per superficial foot at its base, is capable of withstanding more than the force of the greatest earthquake registered in this country.

PRINCE NAPOLEON AND AUSTRIA.—The Paris correspondent of the *Lady's Messenger* writes on the 10th inst. that very unpleasant, but not wholly unexpected, affairs have occurred in high quarters. The Prince Napoleon, who has been ten days ago to travel in Switzerland, His Royal Highness's spouse, hearing that the suite of her husband, composed of 110 persons, more than the strictly necessary complement for the state of

Her unexpressed desire to join him without further delay was met by the Prince, who, having answered her long and anxious questions, and having explained to her his own authorisation, and by what means, she dared to follow him. "The right that every wife has to join her husband," she replied, "that since my presence is so obnoxious to the authorities of the State, I will leave those love for me will prevent my return to my father's interests before the happiness I have lost."

Saying, the young Princess C. left the Prince, who, having done every she brought him in the purchase of an estate in the neighbourhood of the capital, is now in Paris, making all the necessary arrangements for his final and entire departure from the country (to her) so much unhappy. One cannot, however, be applying to the young noble, kind, and hearted, a fearful realisation of the future, and to her, as a woman, those tender fancies of husband and wife, to her, as a girl, has, to find herself linked to a man almost entirely corrupt, to be her father, a man of vulgar tastes, and corrupt ideas.

DISTRICT OF NEW ENGLAND.

LOT 1.—THE WILLIAMSTOWN STATION, together with 1000 CATTLE more or less.

LOT 2.—THE ROCKVALE STATION, also on the WILLIAMSTOWN RIVER, together with 1000 SHEEP more or less, and 300 CATTLE, a DAIRY HERD.

Terms at Sale.

MORT and CO. have been instructed by **Roderick McLennan, Esq.**, to sell by public auction, at the Rooms, Pitt-street, at 11 o'clock, on **TUESDAY, 7th February, 1860.**

The following well-known general properties, situate in the district of New England—

LOT 1.—THIS SUGARLOAF RUN, situated on the WILLIAMSTOWN RIVER, about twelve miles from the distant about twenty-five miles from Armidale, and about 100 miles from the shipping port of Grafton, surrounded by these well-known stations, GUTHRA, WARRUMBUNG, and MURUMBidgee, 80 miles to the Black, to the Mearns Hall; ABERFOLLY, to Mr. CARR, to the GERRA, to D McIntyre, Esq.; to HARGRAVE, to R Hargrave, Esq.; and also ROCKVALE.

THE IMPROVEMENTS are a cottage of four rooms and store, with good garden in front, and detached kitchen and outhouse; three Sydney stock yards, are good ironstone huts, three-stall stable, two cultivation paddocks, a horse paddock, and a good stockyard.

With the Sugarloaf Run will be sold about 1000 CATTLE, more or less, a MIXED HERD, TO BE MUSTERED.

* * * These will be found to be really good cattle, with a fair proportion of bullocks, from two to six years, and no old cattle. They are quiet head, and meaty, and mature in a few days.

Six stock horses, implements, &c., to be taken at a valuation.

LOT 2.—The Rock Vale station, also on the WILLIAMSTOWN RIVER, with about six miles frontage to both banks, and distant about twenty miles from Armidale, to the WILLIAMSTOWN RIVER, and about 80 miles to the Black, to the Mearns Hall; ABERFOLLY, to Mr. CARR, to the GERRA, to D McIntyre, Esq.; to HARGRAVE, to R Hargrave, Esq.; and also ROCKVALE.

THE IMPROVEMENTS are a verandah cottage, with good garden, overstorey cottage, and dairy, and a three Sydney stock yards, are good ironstone huts, three-stall stable, two cultivation paddocks, a horse paddock, and a good stockyard.

With Rock Vale will be sold the following stock:

1000 ewes, more or less, rising 5 years
736 ditto, ditto, ditto 5 years
300 ditto, ditto, ditto 3 years
181 hoggets, ditto, ditto 2 years
1000 ewes, more or less, rising 6 years
990 ditto, ditto, ditto 5 years
830 ditto, ditto, ditto 4 years
800 ditto, ditto, ditto 3 years
1000 hoggets, ditto, ditto 2 years
3510 lambs, ditto, say equal sex
300 rams

10000 SHEEP, more or less.

WARRANTED SOUND AND NEVER DISABSED.

These sheep are equal to any ever bred in New England, the greatest care having been always exercised in the regular introduction of fresh blood.

Also, about 300 CATTLE, A QUIET WELL-BRED MILKING HERD, among which will be found from 60 to 1000.

* * * About 300 horses, including about 30 for saddle and draught, 5 days with teams and tackle complete, horse and harness, and a three Sydney stock yards, are good ironstone huts, three-stall stable, two cultivation paddocks, a horse paddock, and a good stockyard.

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With the Rock Vale will be sold the following stock:

1000 ewes, more or less, rising 5 years
736 ditto, ditto, ditto 5 years
300 ditto, ditto, ditto 3 years
181 hoggets, ditto, ditto 2 years
1000 ewes, more or less, rising 6 years
990 ditto, ditto, ditto 5 years
830 ditto, ditto, ditto 4 years
800 ditto, ditto, ditto 3 years
1000 hoggets, ditto, ditto 2 years
3510 lambs, ditto, say equal sex
300 rams

10000 SHEEP, more or less.

WARRANTED SOUND AND NEVER DISABSED.

These sheep are equal to any ever bred in New England, the greatest care having been always exercised in the regular introduction of fresh blood.

Also, about 300 CATTLE, A QUIET WELL-BRED MILKING HERD, among which will be found from 60 to 1000.

* * * About 300 horses, including about 30 for saddle and draught, 5 days with teams and tackle complete, horse and harness, and a three Sydney stock yards, are good ironstone huts, three-stall stable, two cultivation paddocks, a horse paddock, and a good stockyard.

With the Rock Vale will be sold the following stock:

1000 ewes, more or less, rising 5 years
736 ditto,

This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf of a book. The paper has a slightly textured appearance with some minor creases and discoloration, particularly along the edges. A dark, possibly black, binding edge is visible on the right side of the page. There is no text or other markings on the page.

